

# Royal Service



## ONE

*The Eternal  
Message for  
All People*



VOLUME XLI

JANUARY, 1947

NUMBER 7

# ROYAL SERVICE

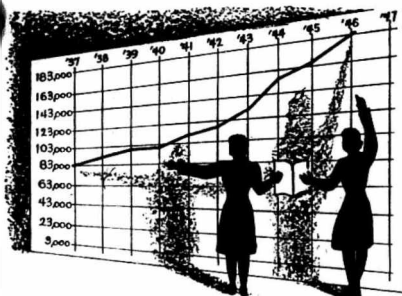
Successor to OUR MISSION FIELDS

OFFICIAL ORGAN of  
WOMAN'S MISSIONARY UNION

JANUARY, 1947  
VOL. 41 NO. 7

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## EDITORIAL

### "Such a heart Alway"

FOR Deuteronomy (3:24) the footnote translation is: "Oh that they had such a heart alway to fear Me and keep My commandments that it might be well with them and with their children forever!" Thus Jehovah spoke to Moses concerning His chosen people. Sincerely is it believed and reverently is it said that God has the same yearning concern toward every Christian today. All the more keenly is this believed as another year is entered.

Exceptional is the alert adult who does not make resolutions for the New Year. Surely the average Christian prayerfully resolves each New Year to more consistently "seek first the Kingdom of God and His righteousness". Rereading the fifth chapter of Deuteronomy will recall vividly God's gratification in the fact that the Children of Israel promised to hear and heed His commands. Then it was that God exclaimed: "Oh that they had such a heart alway!" Again and again as the weeks and months of a year pass, very earnest Christians are quite apt to realize that the resolves at the beginning of the year have been forgotten often; thus rebuking themselves they covenant afresh to keep God's commands more faithfully.

Foremost among Christ's commands is: "Pray ye!" In the present effort to secure 10,000,000 American Christians to pray for world-wide peace according to God's will Dr. Frank Laubach says: "Prayer allows God to pour into the world the infinitely powerful spiritual forces of His infinity. Every prayer opens a channel from Heaven to earth. Prayer is thinking with God. America had an army of 10,000,000 in World War II. We need 10,000,000 praying people in the fight to win the peace. Put 10,000,000 constantly on the side of God and the Spirit of Christ and they will lift the world to safety". The pledge which the 10,000,000 pray-ers are asked to sign is as follows:

Realizing that the world is now facing the most terrifying peril of all time, convinced that prayer helps God to give to our world-leaders the love and wisdom and power which alone can avert catastrophe, I promise God that I will pray daily for leaders in church and state throughout the world and I shall pray that His will may be done for the uniting of the nations. So that my prayer may be real and effectual, I shall offer my life anew each day to Jesus Christ.

If your heart and mind thus covenant, then please explain this prayer-plan to others in your home, your circle, your society etc. Then please send a postal, telling the number of people who have thus agreed to pray, to: Laymen's Movement, Room 1402, 347 Madison Avenue, New York 17, N. Y.

Foremost among Christ's commands is also: "Give ye". Three immediate non-local ways for answering this command are through the Cooperative Program, Annie Armstrong Offering and clothing for war-bereft European and oriental Baptists. The goal for the southwide Cooperative Program is 10,000,000 which is just one-fifth less than twice the goal for 1946. Such a denominational goal can always be personalized—and thereby be more surely realized—why not plan now to give in this "New Year" twice as much as you gave last year through the Cooperative Program? Personally I know that it is a gratifying resolution.

"Such a heart alway" is a good reminder as the March Week of Prayer draws near. The goal for its Annie Armstrong Offering is again \$500,000. Among the ways of achieving the goal might be mentioned: all members giving as much as they did last March; many members giving more for fear some will give less this year; other members securing new givers for mutual joy and also to supplement what may yet be lacking from former donors. The inclusive dates are March 3-7 for the Week of Prayer.

Another chance to obey Christ's command concerning stewardship is through the (Concluded on page 28)

## A Message to the Baptist Women of America from the Baptist Women of Russia

**D**R. LOUIE D. NEWTON has brought to us the gracious message from the Baptist women of the Druid Hills Church, signed by Mrs. C. H. Whetstone, president of Woman's Missionary Union of that congregation. We are asking Dr. Newton to bear our message of grateful acknowledgment of this greatly cherished word from our sisters in America.

We thank you for the assurance of your continuing prayers. We join you in renewed commitment to the will of our blessed Savior and Lord. We have passed through much hardship but the dark days of suffering have brought us to see, as perhaps we should not otherwise have seen, the glory of His grace.

Our hearts are comforted and upheld by your beautiful greetings. Permit us to respond in the words of the great apostle, when he said: "The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all. Amen" (11 Corinthians 13:14).

Dr. Newton's visit has cheered all our hearts. His sermons have sounded forth the Word of God's shepherding love for all mankind. We gladly heard him when he took for his first text, "And there shall be one fold and one Shepherd" (John 10:16). He has helped us to understand our sisters in Christ in America. We pray that this understanding may grow, nurtured by the Holy Spirit, until full and lasting friendship shall bind us as nations, even as the grace of God has bound us as Christians.

May the favor of our common Savior and adorable Lord be with you now and evermore is our prayer, for Christ's sake.—Signed by Mrs. Alexander Mozayeva, First Baptist Church, Moscow

### Dr. Newton's Comment

I esteem it a very great honor to convey the above message from Mrs. Alexander Mozayeva, for sixty years a cherished worker and leader among the Baptist women of Russia, to the Baptist women of America. You will remember Mrs. Mozayeva's picture on the cover of November *Royal Service*. I only wish that every member of Woman's Missionary Union in the Southern Baptist Convention might know her personally. She is, truly, one of the saintliest souls I have ever met.

Pastor M. A. Orlov told me this story:

"Mrs. Mozayeva was born in Tbilisi, capital of the Republic of Georgia, where I was born and where the first Baptist church in Russia was constituted in 1868. She was a faithful member of the church in Tbilisi during the pastorate of my father and then, after my pastorate in Tbilisi, she moved to Moscow so that I have the joy of her fellowship as I now serve this great church in Moscow. She has been an active Christian for sixty years. Her life has blessed not only the Tbilisi and Moscow communities but the Baptist women of all Russia."

It is my ever-deepening conviction that a great and lasting fellowship is developing between the Baptists of the USA and the USSR. If only we can prayerfully cultivate this fellowship and rely upon the Holy Spirit's leading and blessing, it may prove the foundation of yet greater days in furthering the Kingdom of God to earth's remotest bounds.

## From MISSIONARIES

### Will America Lift the World to God?

**C**HINESE young people frequently speak with confidence of *Christian America*. Because they think of America as distinctively Christian, they have definite confidence in us and expect us to save the peace of the world. Not because of atomic power but through the power of our living God they expect this.

When we protest such confidence and remind them that not even fifty per cent of our people are Christian they repeat: "But you have a Christian heritage. Your country was founded by strong, courageous Christian pioneers".

Confirming this historical fact there stands high, on Plymouth Rock in Massachusetts, the Pilgrims' Monument to Faith. In the left hand of this woman, impersonating Faith, is the Book; her right hand is lifted high, pointing unto God. The pedestal upon which she stands is upheld by four figures—*Law, Morality, Education, Freedom*—epitomizing the treasures of American civilization.

A Chinese youth, studying this symbol of the inherited foundation of American civilization, suggested that within Faith's uplifted hand to God should rest the globe, for "truly with the message of this Book America is lifting the world to the heart of God", he said. His words renew our realization that the Book is the *World Book* and God is the one *Global God*.

One of the chief requisites for preparation for missionary service overseas is a comprehensive, differentiating knowledge of the cultures, the sagas, the civilization, religions and needs of the peoples of other lands. Such knowledge acquired meditatively and prayerfully gives not only wisdom for procedure but a keen appreciation of the good in these lands and, upon this foundation of appreciation, contacts for Christ are more easily made than otherwise.

China's capacity for accepting and demonstrating Christ is greatly increased because of her people's diligent consideration of the teachings of her philosophers and happy participation in the continuous creation of beauty through craftsmanship. A missionary's cognizance of this heritage unlocks the door of sharing one with another. To quote with appreciation Confucius' golden rule and that of Jesus at once presents a parallel of two good rules, one passive and one active. At once the Chinese youth grasps the difference and responds to the positive, active, progressive spirit of service of Christ. It is easier then to tell him of the love-force back of Jesus' idea of a golden rule for behavior. It is easier to bring him to comprehend that it takes more than human nature and human power to create such a spirit within and to execute the will of the Spirit of God recognized and accepted with confidence. To quote Mencius' words that "One who dies for another deserves to be worshiped" is to give a Chinese preface to the story of the Cross and to present the divine love of God unto salvation. Surely people who for centuries have paused to recognize and copy the manifold beauties of the Creator's hand have a vast innate capacity for copying Christ's chart of behavior for His followers. Better than we, do they understand His mountain-side sermon and lake-side talks.

To understand the religions of the nations is to conclude with Paul that "I bear them record that they have a zeal for God but not according to knowledge". A woman in Macao, China, bows in prayer before one lone, giant tree in her town and prays that the spirit of the tree that has preserved its years and strength may come to her home to heal her sick daughter. We tell her that there is a God of love and mercy and healing; "God is spirit and they that worship Him must worship Him in spirit and in truth!"—Miss Inabelle Coleman, Shanghai, China

## Why I Volunteered for Mission Service

**A**S a little girl I felt the call of God to follow Him wherever He chose to lead and, although I went through the normal experience of childhood and adolescence and changed my "profession" numerous times, the call of God was not entirely forgotten. The real crisis came while I was a senior in my state university (Georgia): the influence of a Christian home, the strong pull of God's love and the urgent pleading of an Inner Voice won over all the conflicting desires of my own selfish will and there remained but one answer—"Here am I, Lord, send me!" At the time of this experience I very definitely felt that the call was to China. Five years later, after three years' teaching experience and two years in the W.M.U. Training School, circumstances over which I had no control barred the way to foreign service in China. But who was I to say: "If it cannot be China, I am not interested in any other field—not even the Chinese here in America"? I could not so answer—I dared not! The call was primarily from God to follow wherever He chose to lead, whether at home or abroad! Thus when the way was opened to minister to the needs of the Chinese in El Paso, Texas, God just as clearly "called" to this field as He ever called to any foreign field.

E. Stanley Jones, I believe, once said: "Home and foreign missions are but alternate beats of the same heart—the heart of God". Somehow I hardly think that God distinguishes between home and foreign missions, any more than that He is a respecter of persons. To Him the field is the world—people, made in His own image, have souls He loved so much that He sent His only beloved Son to die for them. I feel that it is immaterial to God whether those souls are living in one land or another. If there is any difference, I am confident that it is one of placing more responsibility upon us who are of a so-called Christian nation to win the lost of other nations to our Christ and that the imperative need is to begin with those who have come to our own shores. What is the answer to the Chinese in China who asks a "foreign missionary" to his country: "Why do you Americans send missionaries to us over here and yet our people living in America return to China by the hundreds without your Christ? Why don't you win them to Christ while they are living in your country?" The answer of southern Baptists to his questions is the establishing of mission stations in areas in our southland where 7500 Chinese are living and sending missionaries under the Home Mission Board to these people. Burning deep in my soul is the consciousness that every Chinese here in El Paso is a potential missionary to his own people in China or definite set back to the program of missions in China—depending upon his own personal relationship to Jesus Christ. As a missionary under our great Home Mission Board and as a child called of God into His service it is my great responsibility and wonderful privilege to do all in my power and in the power of the Holy Spirit to keep the number to the very minimum that return to China without Christ in their hearts. Every time I see a Chinese I am conscious of but one thing—never that he is a foreigner—but simply: "There goes a soul for whom Christ died. He probably doesn't even know my Christ. O God, help me to reach him and win him to Thee for Christ's sake".

Home missions—foreign missions—*Christian missions!* As a child of God I have a responsibility; I am a witness; God saw some little spark in my life He could touch and cause to flame; I am a missionary to one field, to one people, under one Board. But every non-Christian person I see has a soul for whom Christ died and if it is at all possible I want as a Christian to win that soul for Christ whether he be black; white, yellow, red or a mixture of any of these! God grant that more of our young people may hear and heed God's call to give their lives to His service, beginning in our Jerusalem, our own great southland!—*Miss Mary Etheridge, Home Board Missionary to Chinese, El Paso, Texas*

## Four Eyes That Do Not See

**L**ET me tell you first of the two dark brown, imploring eyes of pretty Francisca. Those eyes see so little that I cannot keep back the tears as I look at her. She lives way out in the country, at the foot of the lovely hills that stretch along the 100-mile drive from Havana—truly an enchanting drive. Those hills have given Francisca a sturdy body, color in her cheeks, quickness in her step, keen interest in all that may be on the other side of her isolated district.

At twenty she is the mother of three of the finest-looking children I have seen. Her parents-in-law, who are mountain-folk, would give you the last bit of meal-mush in the house or would even make a hen lay an egg that you not go away hungry! Yet they do not seem to realize that Francisca, almost without sight, is doing all the work and that in the thatch-roof house which is propped up with long poles the chores are without number and are bending the young back mercilessly.

But it is not just the daily burdens that bend that young back—it is the effort to see when there is almost no vision. Bending over a huge clay bowl of home-grown rice from which the thousands of husks and small black bits must be carefully taken, bending so low that her eyes almost touch the rice! Bending over the frying meats to see when they are done! Bending very low over the clay trough-stove which has no outlet for the smoke, the heat being almost unbearable! Bending over a tiny tract that we gave her, bending so low that her nose almost touches the paper!

She tells me that by the time she was seven she began to realize that she could not see clearly. During the intervening thirteen years she has dreamed of consulting an oculist when the tobacco and rice crops might provide the money but somehow that year has never come for Francisca. So she waits and works and wishes, deprived of the things which our eyes have made possible for us. Some day you are going to hear that Francisca has been with me to see my oculist and, if God so wills, that she has secured glasses that are opening up a new world to her. My heart sings with joy at the very thought of saving for this; also I believe that Francisca too will sing for the joy of seeing with those eyes that look into one's very soul even though she is looking, yet scarcely seeing.

If the physical darkness of this fine country woman in Cuba saddens me, what shall I say about the darkness of the two unseeing eyes of her soul? Though she cannot see very well the almost countless "saints" on her walls, nevertheless she knows each one by its place and its form as she caresses them. Yet she finds little comfort in those cold, lifeless "friends" of her religion.

Watching her almost sightless eyes as I talked to her of Christ and His love and His eternal salvation, I saw no expression in her eyes but I noticed around her mouth an expression sometimes of fear, sometimes of joy, sometimes of nothingness that made me say in my heart: "Oh, God, her inner eyes are blind also!" As we sat there talking, she said: "I wish I could understand as you can. I want to be sure of the right way but I can't see it yet and I would not deceive you". Had her physical eyes clearly seen me at that moment, they would have seen my tears flowing for her double blindness, even as my soul's eyes looked to God for help.

Oh, friends of mine, Francisca must see! The oculist with his diagrams, his many glasses and his scientific knowledge must find something for her! Christ, the Oculist of the soul's eyes, must be revealed to her with His instruments of love to give her eternal vision! Can you not see how we must pray? My heart veritably breaks for Francisca and many more like her. God help all of us to have a larger vision of what it means to save souls!—*Miss Christine Gornett, Consolacion del Sur, Cuba*



## Under the Skin

Ed M. Arendall

Pastor, First Baptist Church, Atmore, Ala.

**T**HERE are undoubtedly some people who raise their eyebrows over the statement in Romans, "There is no difference between the Jew and the Greek". Surely, they say, you cannot compare the Greeks, living as they did in the land of culture, with the lowly Jews. Towering over the nations of the ancient world was the prestige of the Greeks. In intellect, in art, in music, in philosophy, in all culture the Greeks stood supreme over them all. Phidias, Plato, Socrates, Aristotle . . . these have led all others in creative thinking. Could this colossal people be compared to the Jews? But wait, the spark of genius was burning in the Jewish race. Emerging in the form of religion, it blazed across the years and set the world on fire. On Sinai it broke with the fury of the tempest, in John the Baptist it found its fuel, in Jesus it bowed to its Savior. The Jews gave to this world another world. They brought eternal life. Can we look down on them? No, there is no difference between the Jews and the Greeks. Each had its part to play on the stage of human affairs.

Unfortunately, however, many people are willing to grant this equality and kinship of races in the past but balk when faced with the races of today. It is because of this that our missions have not had the support they deserve. When we see that there is "no difference" we will support our program abroad even as we support it here.

I traveled through the greater part of Mexico one summer. Traveling with my mother and father, we went across the Sierra Madre, climbed most of Nevado de Toluca, visited Toluca, Guanajata and the seacoast towns. We ate their food, wore their serapes and herches and came to know, in some small measure, the people of that vast and mysterious country. Illiterate for the most part, the people are under the oppression of a religion that grinds them under its heel and takes all of their hopes away. Under its influence the rich grow richer and the poor, poorer . . . and there is no immediate prospect of a change. Surprisingly, church and state are separated, but protestantism has suffered in its efforts there almost beyond the telling of it. Poor, bedraggled, suffering people, grinding out their grain by hand, living each day hand to mouth . . . can we compare these people with those of our United States? I think we can.

In all the thousands of miles traveled, the thing that impressed us most was that all over that country in front of poor, adobe huts, with their dirt floors and thatched roofs . . . in front of practically all of them . . . there was at least one flower growing. From under the squalor and oppression, those flowers represent the spirit of those poor people. Their faces, like those of the flowers, are turned toward the sun. We through our Gospel shall lead them to the Light of the world!

We, benighted in our ignorance, would picture the Mexicans as filth-loving, slovenly people . . . but we don't after we see the flowers growing. Our apathy and condescension are because of our lack of knowledge. We cannot love, we cannot understand that which we do not know. Love is personal, it cannot deal with thought or space but with personalities. When we realize that there is "no difference", when we see other people in foreign nations as individuals not wholly unlike ourselves . . . then we shall truly carry the Cross to all men. In the meantime they are waiting for us to attain that understanding . . . waiting down there where the lovely flowers push up through the dirt . . . waiting expectantly.

## "GIVE ATTENTION to READING"

Miss Thelma Brown, Book Consultant, Baptist Sunday School Board

**N**EW YEAR'S greetings, mission study chairmen! With the New Year, a new organization and a new responsibility in this increasingly needy world, Woman's Missionary Union offers new plans for laying upon the hearts of our women what we should know and do.

You have doubtless secured the attractive bright red 1947 Year Book of W.M.U. and have read carefully the ten informing pages as written or edited by our southwide chairman of mission study, Mrs. Irvin Lawrence. What a challenging variety of plans for enlisting and developing missionary reading and study! If you do not have a copy, you can secure it for 10c from your state W.M.U. headquarters.

Perhaps you have been intrigued by the developing interest in Missionary Round Tables. If so, request the printed Missionary Round Table Booklist (Revised Fall 1946) from your state W.M.U. secretary. Then with others to help you, make your subject and title selections for your group, proceed with orders and other plans. Perhaps your group would like to read and discuss books which interpret the various countries and people where our own missionaries work.

Starting with Africa the choice is wide. *My Africa* by Ojike (Day, \$3.75) is perhaps the most significant on Nigeria but if you want a broad view of Africa read *Introducing Africa* by Carveth Wells (Putnam, \$2.50) or if you want to understand certain problems of our missionaries read *Witch Doctor's Holiday* by Ludwig (Warner, \$2).

For South America be sure to include the new books recently published by and about our own Baptist missionaries: *Piety and Poverty in Chile* by Moore (Broadman, \$1.50) and *Forty Years in the Land of Tomorrow* by Deter (Broadman, \$1.75). For an over-all delightful portrayal of people and countries, select *South of Thunderbird* by Strode (Harcourt, \$4) or for personal narrative, the gay story by Olga Briceno, *Cocks and Bulls in Caracas* (Houghton, \$3).

You will want to include China. If you haven't already read *The House of Esile* by Nora Waln (Little, Brown, \$3.00) treat your group to that book, but be sure to read *Daughter of Han* by Ida Pruitt (Yale, \$2.75) for comparison. Then, *China: A Country of Contrasts* by Nourse and Goetz (Harcourt, \$2.50) helps you to visualize that mighty land.

Perhaps you waited to find good postwar books on Europe. The whole story of the effects of the war will never be told. We ought to keep faith with these lands and their peoples; so be sure to consider *The Lost Continent* by Busch (Harper, \$2.50) or *Germany Is Our Problem* by Morgenthau (Harper, \$2) or *Smouldering Freedom* by Palencia (Longmans, \$3) and *Bells of St. Ivan's* by Carr (Appleton, \$2) for a glimpse at people in Russia.

As we go back to Japan we should not omit an immediate study of that suffering country. *Hiroshima* by Hersey (Knopf, \$1.75) is already a classic. *The Japanese Nation* by Embree (Rinehart, \$3) is a basic book; and be sure to read the recently revised biography *Kagawa* by Axling (Harper, \$1.25).

There are other just as important areas but of course the eyes of the whole world, for one reason or another, are turned toward the tragic Holy Land. Perhaps you should postpone all these titles suggested above and concentrate for one year on a systematic study on Palestine and the Arab world. Each title listed on page 16 of the Missionary Round Table booklist was chosen because it was believed to be necessary for an accurate knowledge of that area of serious conflict.

Anywhere you point your finger, though, on our globe is a strategic spot, not just for now but for always. So may God guide you as you prepare and project your Missionary Round Table.

## BOOK REVIEW and STUDY SUGGESTIONS

Miss Willie Jean Stewart, Tennessee

### To Whom Much Is Given

**P**LEASE NOTE that there are important changes in our mission study set-up, this year—no more examinations, no more seals, no more courses I and II. For full information see the Year Book for 1947 (pages 44-51) or write your state W.M.U. headquarters.

The present book has recently been approved for the stewardship group in the W.M.U. Fundamentals (Series II) in the listing of approved books for W.M.S. mission study; enter at the bottom of page 50 of the 1947 W.M.U. Year Book the title of this stewardship book. Its author, Dr. G. Ernest Thomas, pastor of a large Methodist church in New Jersey, is said to have had unusual success in developing a sense of stewardship among his members and shares here with us some of his methods.

Doctor Thomas' approach through some questions Jesus asked is fresh and stimulating, though one could wish for less detail and fewer distinctions without real differences. Nevertheless his emphasis on the stewardship of all of life is vital and his treatment convincing. Teachers can consolidate the material for themselves to give emphasis to those aspects most needed by their classes and to lead their pupils to acceptance of the principles of stewardship and commitment to their practice (Order the book from State Baptist Bookstore, price 60c.)

**Session One—Chapters 1-4.** On blackboard draw a large question mark. In introducing the study (page 13f) pin a picture of Jesus to the left above and one of the disciples to the right below. Have the class read the rebus, "Jesus questions His disciples", and read the question Jesus raised. Call on three women to present the three implications of the question (pages 16-21). Add below the question-mark the word "C-h-a-l-l-e-n-g-e-s" and again let the class read the rebus, with "acknowledge God's ownership", "recognize their stewardship", "give an account of their stewardship".

Turn to chapter 3. On the blackboard write "*Noblesse oblige*". Lead the group to think of the privileges and luxuries that are ours. Use Jesus' question as a challenge to *noblesse oblige*. Speak of stewardship as a spiritual corrective much needed as a corrective for "softness".

Turn back to chapter 2. Ask a student to sketch setting for John 21:15-17. Emphasize the importance of the question and of the reiteration of the command. Ask class to find, mark and discuss three important statements on page 26. Read last paragraph in the chapter.

Introduce the question of chapter 4. Appoint three women to give the gist of sections I, II, III. Emphasize the importance of changed lives as a test of love for Christ. Call on each woman to face her own response to the stewardship entrusted to her. Close with earnest prayer of self-consecration.

**Session Two—Chapters 5-10.** Present chapter 5 as an answer to each woman's question: "Lord, what wilt Thou have me to do?" Challenge each to use faithfully her "loaves and fishes" whatever they are. Lead a practical discussion of what a woman's "small things" are and how they may be used for Christ.

Turn to chapter 7. Place on a table objects representing talents of the group as, pen and paper, calling card, paint-brush, song-book, cook-book, map, needle-book and thimble. Let each woman choose one object and tell how it might be used for

Christ. Challenge the group to use these talents, illustrating from the book. Outline a woman on the board. Draw eyes and heart. Speak of seeing eyes and loving heart as the greatest talents. Illustrate.

Place clock on table. Appoint student to give high points of chapter 6. Ask group to list daily activities under "important" and "optional". Question: "Where may stewardship come in?" Debate briefly: "Is one-seventh too much time for God?"

Assign "business" subjects (chapter 8) suited to your own group, as: Stewardship in Caring for Children, Stewardship and Stenography, Homemaking and Stewardship. Allow two minutes to present each subject. Arrange three or four spot-dramatizations of women who are and are not slaves to "possessions" (chapter 9), asking "Which are you?" Use the question of chapter 9 as a clincher.

Lay a purse on the table. Show that attitudes towards money may be a test of love for Christ. Write "D-o-v-e" on blackboard, as a motive for all giving. Challenge: "Do you love enough to tithe? To serve? To live a changed life for Christ?" Close with prayer.

**Session Three—Chapters 11-17.** Present chapters 11, 17 to emphasize the fact that all truth, especially the truth of the Gospel, is revealed and is a trust. Use author's illustrations. Ask two women to give two reasons why Christians often fail in their stewardship here. Apply these failures, as examples, to social drinking and to treatment of servants. Place lighted candle on table to illustrate obligation to make known the truth: add a globe to represent the reach of the stewardship of the Gospel. Appoint qualified student to discuss relationship of the Gospel to world peace (sections I and II, chapter 15). Write on blackboard "S-e-n-d" and "G-o". Let one woman discuss sending the Gospel and question our interest as shown by giving in comparison to need (section III). Let another show how we must go. Place beside candle and globe an open book. Speak of the "epistle known and read of men". Question: "Do others want to be the kind of Christian I am?" Silently pray.

Take up our heritage as a people, a nation, a church. Make practical stewardship applications in each case.

Close with thought of stewardship of prayer and of courageous faith as the hope of the world. Sum up teachings of the book. Lead service of committal, including signing of stewardship covenant cards (secure cards free from state W.M.U. headquarters).



January is the month to commence getting W.M.U. members, whether women or young people, to sign their respective Stewardship Covenant Cards, which are free from the state W.M.U. headquarters. Also in January get former tithers to re-sign the covenant, using for such signatures a sheet of paper or any other simple method since they do not need to be re-supplied with the card.

# Training School

Miss Carrie U. Littlejohn, Principal, 2801 Lexington Road, Louisville 6, Ky.

## New Missionaries

WE rejoice that in this time of world need our students are showing an increasing interest in world missions. This is just as it should be. Remembering that the Training School grew out of a need for trained missionaries and that it is supported by Woman's Missionary Union, we are gratified to be able now to realize better missionary dividends on our investment of forty years.

Ten of last year's student body have been appointed to missionary service. Some of these are already on their fields. *Nina Belle Holaday of Missouri* began her service under the Home Mission Board last summer. She is located in south Louisiana among French-speaking people. *Martha Morrison of Georgia* went over to Hawaii in the summer. She is finding that the training she had in kindergarten work is proving to be an asset. A large kindergarten in Honolulu is her special task. *Lillian Williams of Kentucky* flew to Cartagena, Colombia, in September; and *Francis Roberts of South Carolina* flew to Asuncion, Paraguay, about the same time. Both girls are busy studying Spanish. Our work in both these countries is relatively new and, therefore, in the pioneer stage.

*Mary-Ellen Wooten of Georgia* (x '38, field work supervisor at the Training School 1944-46) was appointed to Nigeria in April and left by plane on November 8th by the 14th she was safely there. *Mildred Crabtree of Texas* was appointed to Nigeria in October and will go to the field early in 1947. *Martha Tanner of Georgia* was approved at the October meeting of the Foreign Mission Board as a contract office worker for Nigeria; she will leave as soon as arrangements can be made for her travel.

*Kathryn Bigham of South Carolina, Irene Branum of Missouri, Mrs. Oz Quick of Missouri and Catherine Walker of Georgia* are studying Chinese at Yale University this year preparatory for work in China in the near future. Among other appointees last April we find the following Training School alumnae—*Margaret Collins, '43 of Georgia* to China: after completing her work with us Miss Collins took nurse's training in the Baptist Hospital in New Orleans; she is studying Chinese in Yale this year. *Gladys Hopewell, '42 of Kentucky* to China: Miss Hopewell has been engaged in church work in Alabama since her graduation; she is studying Chinese at Yale. *Mrs. W. C. Hunker (Jeanette Roebuck, '43) of Texas* to China: Mr. and Mrs. Hunker will sail as soon as passage can be secured. *Mrs. J. G. Morris (Polly Love, '42) of Mississippi* to China: Mr. and Mrs. Morris are studying Chinese at Yale. *Mrs. W. R. Medling (Mary Louise Gulley, '39) of Tennessee* to Japan: she and her husband are studying Japanese at the Language School in Berkeley, California, this year. *Mrs. W. L. Jester (Daisy Hicks, x'20) of Kentucky* to Nigeria: Mr. and Mrs. Jester will be of great service because of the many years of service in Africa under another board. *Mrs. Samuel E. Maddox (Nadine Sanders, x'41) of Missouri* to Brazil: the Maddox family are expected to leave the United States early in 1947. *Mrs. A. C. Muller, '28 of Texas* to Mexico: the Mullers are already located in Torreon; they have been in the Mexican work in El Paso for several years.

In October *Mrs. Henry Turlington of Virginia (Helen Nobles, '43)* was appointed with her husband to China. They will stay in Louisville until the end of the present session. Also in October *Mrs. Vance O. Vernon (x'47) of Alabama* was appointed to some field in South America. Mr. and Mrs. Vernon have made a lasting impression during their student days in Louisville with their fine dramatic performances from time to time.

Members of Woman's Missionary Societies should be faithful in praying for their daughters as they enter these new fields of service.

# CALENDAR of PRAYER

January, 1947

Mrs. W. C. Henderson, Arizona

IF I knew you and you knew me, if both of us could clearly see—  
And with an inner sight divine—the meaning of your heart and mine,  
I'm sure that we would differ less and clasp our hands in friendliness—  
Our thoughts would pleasantly agree—if I knew you and you knew me.

—Nixon Waterman

## 1—WEDNESDAY

That this may be a day of heart searching, of thanksgiving to God for the mercies and blessings of the past year and of consecration to the tasks of the Kingdom for the New Year

Blessed be the Name of the Lord, from this time forth and forevermore!

—Psa. 113:2

## 2—THURSDAY

Mrs. George R. Martie, president of Woman's Missionary Union

Peace, peace be unto thee and peace be to thine helpers: for thy God helpeth thee!

—1 Chron. 12:18

## 3—FRIDAY

Rev. C. H. Crouch, McAlester, Rev. J. Dittmar, Weatherford, Rev. T. F. Gossop, Cushing, Rev. J. E. Outlaw, Tulsa, Rev. S. W. Scantlan, Oklahoma City, Okla., rural evangelism

Let your hands be strengthened and be ye valiant.

—II Sam. 2:7

## 4—SATURDAY

Rev. and Mrs. W. H. H. Congdon, evangelism, x'41 Miss Ruby Dandel, x'41 Miss Lena Lahr, educational evangelism, Iwo, Nigeria

Let him that is taught in the Word communicate unto him that teacheth in all good things

—Gal. 6:6

## 5—SUNDAY

That the observance of the Fortieth Anniversary of Young Woman's Auxiliary may result in great deepening of the spiritual life of the young women of S.B.C. churches That our daughters may be as consecrations, polished after the similitude of a palace

—Psa. 144:11

## 6—MONDAY

Mrs. M. R. and Maria L. R. Vivanco, Miss Celia Perez, Miss Josephine Silva, Miss Mildred Matthews, educational evangelism, Havana, Cuba

God is the Lord which hath showed us light.

—Psa. 118:27

## 7—TUESDAY

Rev. and Mrs. F. Morales, evangelism, Alcor, Rev. and Mrs. D. Ruiz, evangelism, Miss Gloria Ruiz, educational evangelism among Mexicans, El Paso, Tex.

Where the Spirit of the Lord is, there is liberty.

—II Cor. 3:17

## 8—WEDNESDAY

Annual meeting of Woman's Missionary Union of Chile, Jan. 8-9

So teach us to number our days that we may apply our hearts unto wisdom.

—Psa. 90:12

## 9—THURSDAY

Dr. and Mrs. L. M. Bratcher, Miss Bernice Neel, Miss Ruth Randall, educational evangelism, Rio de Janeiro, Brazil; also Edward Bratcher, Margaret Ford student

Whatever thy hand findeth to do, do it with thy might.

—Eccl. 9:10

## 10—FRIDAY

Rev. and Mrs. C. W. Stumph, Albuquerque, Rev. and Mrs. S. Jojoia, Istea, Miss Pauline Cammack, Santa Fe, N. M., evangelism among Indians

Fear God and give glory to Him.

—Rev. 14:7

## 11—SATURDAY

Rev. and Mrs. V. C. Cuellar, San Angelo, Rev. and Mrs. W. Lee, Brownwood, Rev. and Mrs. F. Ramirez, Uvalde, Texas, evangelism among Mexicans

Be not therefore ashamed of the testimony of our Lord.

—II Tim. 1:8

## 12—SUNDAY

\*Miss Marie Conner, Yangchow, Miss Emily K. Lansdell, Miss Mary Hastings Sampson, Shanghai, educational evangelism, \*Miss Mildred Lovgren, Kwello, evangelism, \*Miss Ruby West, Yangchow, China, medical evangelism

Trust in Him at all times.

—Psa. 63:8

## 13—MONDAY

Miss Kathleen Mallory, executive secretary of Woman's Missionary Union

In all things showing thyself a pattern of good works.

—Titus 2:7

## Calendar of Prayer for January

### 14—TUESDAY

Rev. J. Kelly, Harpers Ferry, W. Va., Rev. W. M. Singleton, Tyler, Tex., educational evangelism among their own Negro race. Be filled with the Spirit. —Eph. 5:18

### 15—WEDNESDAY

Dr. and Mrs. D. F. Stamps, educational evangelism, ex-Dr. Ethel Pierce, Miss Sallie James, medical evangelism, Yanachow, Mrs. J. McF. Gaston, emeritus missionary, China; also George Stamps, Margaret Fund student. The words of a wise man's mouth are gracious. —Eccl. 10:12

### 16—THURSDAY

Miss Juliette Mather, young people's secretary of Woman's Missionary Union. I have put my trust in the Lord God, that I may declare all Thy works. —Psa. 73:28

### 17—FRIDAY

Rev. and Mrs. G. K. Cobb, Redrock, Rev. J. Stouffer, Ponca City, Rev. and Mrs. A. Worthington, Newkirk, Rev. L. A. Combs, Shawnee, Oklahoma, evangelism among Indians. One is your Master, even Christ, and all ye are brethren. —Matt. 23:8

### 18—SATURDAY

Dr. and Mrs. H. P. McCormick, educational evangelism, two, Miss Kathleen Manley, medical evangelism, Ogbomoso, Mrs. E. G. MacLean and Mrs. W. T. Lumley, emeritus missionaries, Nigeria; also Kathleen McCormick, Margaret Fund student. Thy Word was unto me the joy and rejoicing of mine heart. —Jer. 15:16

### 19—SUNDAY

That the Holy Spirit may speak through pastors and teachers to inspire greater missionary interest among church members; Rev. and Mrs. C. L. Culpepper, Jr., appointees of the Foreign Mission Board; Miss Fay Taylor, educational evangelism, Shanghai, China. If we ask any thing according to His will, He heareth us. —1 John 5:14

### 20—MONDAY

Mrs. W. J. Cox, treasurer of Woman's Missionary Union, including Margaret Fund and W.M.U. Training School. The Lord is the strength of my life. —Psa. 27:1

### 21—TUESDAY

Rev. and Mrs. F. J. Rodriguez, Rev. J. J. Rodriguez, Calabazar, Rev. and Mrs. N. Rodriguez, Melena del Sur, Cuba, evangelism. O Lord, Thou art our God; let no man prevail against Thee. —1 Chron. 14:11

### 22—WEDNESDAY

Rev. and Mrs. J. C. Quarles, evangelism, Mendoza, Rev. and Mrs. L. C. Quisenberry, Rev. and Mrs. M. S. Blair, educational evangelism, Buenos Aires, Dr. S. M. Sewell, emeritus missionary, Argentina; also Martin Blair, Margaret Fund student. They ceased not to teach and preach Jesus Christ. —Acts 5:42

### 23—THURSDAY

Woman's Missionary Union of Brazil, Baptist World Alliance, Copenhagen, July 19, August 1. We will give ourselves continually to prayer and to the ministry of the Word. —Acts 6:4

### 24—FRIDAY

Miss Mary Christian, Woman's Missionary Union representative; also state W.M.U. field workers. We were called unto the fellowship of His Son Jesus Christ our Lord. —1 Cor. 1:9

### 25—SATURDAY

Rev. and Mrs. H. J. Butler, Ft. Worth, Rev. L. R. Florio, Brown, Rev. W. McGill, Waco, Texas, evangelism among Mexicans. Give me now wisdom and knowledge, that I may go out and come in before this people. —1 Chron. 1:10

### 26—SUNDAY

That stewardship, including tithing, may be taught in all S.B.C. churches; Rev. and Mrs. F. E. Runyan, evangelism, Ilesde, Nigeria, Rev. and Mrs. E. D. Galloway, Rev. and Mrs. J. G. Morris, appointees of the Foreign Mission Board. Let every soul be subject unto the higher powers. —Rom. 13:1

### 27—MONDAY

Woman's Missionary Union Literature Department, Miss Ethel Winfield, secretary. I rejoice at Thy Word, as one who findeth great spoil. —Psa. 119:162

### 28—TUESDAY

Semiannual meeting of W.M.U. Executive Committee, state executive and young people's secretaries, Birmingham, Jan. 28-31. Whosoever ye do, do all to the glory of God. —1 Cor. 10:31

### 29—WEDNESDAY

Rev. and Mrs. R. L. Carlisle Jr., Rev. and Mrs. B. W. Orrick, Rev. and Mrs. J. D. McMorrey, evangelism, Montevideo, Uruguay. He that diligently seeketh good procureth favor. —Prov. 11:27

### 30—THURSDAY

Rev. G. E. Armstrong, Concord, Rev. C. C. Bowen, South Gate, Rev. J. C. Foster, San Diego, Rev. H. H. Stagg, Albany, Calif., Rev. W. A. Barclay, Wickenburg, Rev. J. N. Phillips, Prescott, Ariz., general evangelism. Be not weary in well-doing. —1 Thess. 5:12

### 31—FRIDAY

Rev. and Mrs. E. Parker, evangelism, ex-Dr. and Mrs. A. W. Yocum, medical evangelism, Pingto, Rev. and Mrs. P. W. Hamlett, emeritus missionaries, China, also Betty Lee and Joseph E. Parker, Margaret Fund students. Yea, the Lord shall give that which is good. —Psa. 85:12

Attended W.M.U. Training School  
Attended Southwestern Training School  
Attended New Orleans Baptist Theol Sem  
Former Margaret Fund Student  
On Furlough

## FAMILY ALTAR

Mrs. W. H. Gray, Alabama

### TOPIC: The Eternal Message for All People

#### "God created"

1st Day—Gen. 1:1, 24-28; John 1:9-13  
2nd Day—Psa. 90:1-17; John 1:14-18  
3rd Day—Prov. 16:2-9, 25; John 1:19-34  
4th Day—Prov. 20:12, 22-2; John 1:35-51  
5th Day—Eccl. 12:1-14; 1 John 1:1-7  
6th Day—Isa. 40:26-30; John 2:1-12  
7th Day—Acts 17:24-31 (See page 16.); John 2:13-25

#### "God said"

8th Day—Gen. 1:29-2:7; Matt. 21:23-27  
9th Day—Ex. 3:1-12; John 8:25-30  
10th Day—Isa. 42:5-9, 45:5-7; Matt. 11:25-30  
11th Day—1 Cor. 12:2-10; Matt. 7:24-29  
12th Day—Isa. 57:15-20, 56:1-2; Rom. 8:1-11  
13th Day—Matt. 16:13-20, 18:1-5; John 3:1-8  
14th Day—Rev. 1:8; John 3:9-12

#### "God understandeth"

15th Day—Job 28:12-28; John 3:13-21  
16th Day—Psa. 103:14-22; John 3:22-36  
17th Day—Prov. 1:23-33; John 7:45-52  
18th Day—Prov. 15:1-33; John 19:38-42  
19th Day—Matt. 7:13, 14; 1 John 3:1-11  
20th Day—1 Tim. 2:1-7; John 4:5-15  
21st Day—John 14:6-14; 4:16-26

#### "God sent His Son"

22nd Day—John 3:16-18; 5:24; 4:27-42  
23rd Day—John 6:28, 29, 44; 18:37; Luke 9:51-56  
24th Day—Acts 18:9-11; Luke 10:25-37  
25th Day—Rom. 5:1-8; 10:1-4; Luke 17:11-19  
26th Day—Rom. 8:1-14; Isa. 49:8-13  
27th Day—Gal. 4:4-6; John 4:43-54  
28th Day—1 John 4:7-15; John 5:1-18  
29th Day—1 John 5:1-21; John 5:19-29  
30th Day—1 John 4:11; John 5:33-47  
31st Day—Jude 20-25; John 11:30-44

Note: The above references in italics are furnished by the "Committee on Improved Uniform Lessons of the International Sunday School Lessons". The references in heavy type are in keeping with the month's missionary topic and with the denomination's emphasis on soul-winning.

## "Pray Ye"

Ascribing all praise to God—the Father, Son and Holy Spirit—for mercy and guidance during the past year and pledging "more zeal to labor, more courage to be true" as the New Year is entered.

Resolving to pray much during the New Year, which ushers in the 40th Anniversary of Young Woman's Auxiliary and of the W.M.U. Training School.

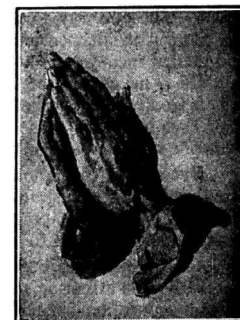
Interceding for your home, circle, society and church that each will this year glorify God by deeper devotion to His Kingdom.

Pray for the winning of souls through personal evangelism, family altars and cottage prayer-meetings.

Pray for all W.M.U. work in your church—officers and committees of society, counselors of W.M.U. young people, efforts to be A-1 and to increase number of tithers and soul-winners.

Pray for attainment and maintenance of world-wide peace according to Christian principals.

Intercede for those responsible for preparing for Week of Prayer for Home Missions, March 3-7 inclusive.



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## BIBLE STUDY

Dr. W. O. Carver, Kentucky

### The Eternal Message for All People One God and One World—Acts 17:16-31

**A** WORD introductory to this series will be in place. Reference to the month by month topics for W.M.U. emphasis in 1947 will show that it would be impossible to select Scriptures directly applying to most topics. It is not well to go too far in "accommodating" Scriptures to topics of our time. Except for January and December fully and for two or three others partially, the passages have been chosen to bring us to face varying aspects of the general theme of our universal Gospel. Our January passage exactly fits our theme for the month. Paul was speaking in Athens, the cultural center of the world. Here he found the people unusually given to worship of many divinities and very open to new things. He was eager to lift them to higher ideas and ideals of religion. He spoke to them of

*The One God for One World.*

Let us attend to six items of his address:

1—God made and He controls all peoples. Men ought to know "the God that made the world and all that is in it". He need not be "unknown", because "He is Lord of Heaven and earth". It is He who "gives to all men their life and breath and everything". Surely all men need to know Him and to know how effectively to worship Him (22-25).

2—God made all peoples for unity as one race. This is beautifully and powerfully stated in verse 26. We note that the word *blood* in the *Authorized Version* is in italics which means that there is no corresponding word in the Greek text. The meaning is that God made all the peoples and gave them each their place and time in history with the good intention of their constituting a unified race, one humanity. They do all derive from a common origin, but the point of the text is that God desires and intends oneness, harmony of all in one family of nations.

3—The one way to peace and unity is in all peoples' seeking and finding God. He has put in all men a hunger and a basic fitness for Himself. He has kept them and guided them in this hope. He is not difficult to find if men truly seek Him, for in fact He is never far from any man. Indeed our whole existence and all our activity are in God. That is true of all men. When men recognize that fact and determine their lives by it they come into oneness with God and so into harmony and helpfulness with one another. A common Father makes all believers brothers (27-28).

But we can thus know God and fulfil His purpose for us only if we worship Him intelligently, according to His spiritual nature. When we know ourselves as God's offspring, we will not be guilty of any sort of idolatry but will worship in spirit and in truth as Jesus said to the woman at the well (29).

4—But man has been ignorant and stupid and has failed of his divine destiny. Yet Paul calls attention to the patience of God who preserves the races even in their folly of separation from Him (30a).

5—Man's failure is his sin. He has alienated himself from God and rests under the judgment of God. All must come to final judgment. Now God calls upon all men everywhere to repent and receive the redemption He has provided in His Son, the Savior of all (30b).

6—Here then is the Gospel for all men. Their one hope is in the one Savior. On Him God has set His seal by raising Him from the dead. All must be judged by Him in righteousness. They must learn of Him so as to meet the judgment in His saving mercy. That is what Christianity is for (31).

## Circle Program

### Southern Baptist World Service Center

receives and ships to European and Chinese Baptist war sufferers clean usable clothing and food concentrates. Send prepaid to *Southern Baptist World Service Center, care Rev. Clovis A. Brantley, 740 Esplanade Ave., New Orleans 16, La.*

**EXPLANATORY NOTE:** The following program is submitted for use by circles this month. Its suggested articles will be found in the following monthly missionary magazines: *Royal Service*, 50c a year from 1111 Comer Bldg., Birmingham 3, Ala.; *The Window of Y.W.A.*, *World Comrades*, *Ambassador Life*, each \$1 a year from the same Birmingham address; *The Commission*, 50c a year from Baptist Foreign Mission Board, Richmond 20, Virginia; *Southern Baptist Home Missions*, 25c a year from Baptist Home Mission Board, Atlanta 3, Ga. Each one participating in the following program should have access at least to the magazine in which her article appears. (See also page 34 of 1947 Year Book and page 18 of this magazine.)

### Topic: Our Hungry World

**Devotional Theme:** "Ye did it unto Me"—Matt. 25:37-36

**Thank-You Notes** (See January issue of *The Commission*.)

**A Seagoing Cowboy** (See January issue of *Ambassador Life*.)

**The Roots Are Deep** (See January issue of *The Window of Y.W.A.*)

**A Coolie Helps** (See January issue of *World Comrades*.)

**Home Missions in 1947** (See January issue of *Southern Baptist Home Missions*.)

**From Missionaries** (See pages 5-7 of this magazine.)

**Training School** (See page 12 of this magazine.)

**Have We Whipped the World's Hunger?** (See January issue of *The Commission*.)

**Editorial** (See page 3 of this magazine.)

### In Case of Delay in Delivery

If this magazine is delayed in reaching you the delay may be due to a strike in the printer's office as threatened just as the proof was being paged. Of course efforts are being made to prevent the strike and thus the delay in delivery.

—Kathleen Mallory

## Business Woman's Circles

Miss Mary Christian  
W.M.U. Representative

**T**HE program meeting this month, the first in the New Year, offers opportunity for a forecast of events to come. If the year books are prepared and ready to be distributed at this meeting they will afford a background for a preview of the monthly missionary program topics, the places of meetings for the year, also the year's watchword and hymn. The program for this month is a discussion of the religions of the world preparatory for the following months when the programs will be a study of "The World's People Today" who believe in these religions. During the past years of war it has been difficult to get information about mission work in the different countries. Now we look forward to this series of program studies of the world's peoples.

**Preparation:** Missionary curios or objects of missionary interest from the countries of the world would be helpful at this meeting. If a search is made among the members no doubt idols, fetishes etc. from all the nations studied could be obtained. These with a world map would not only serve for decorative purposes but would also be aids in the presentation by the various members. Attractive individual programs should be arranged. If one wishes to carry out the New Year theme the program covers might be made of the pages of a 1947 calendar. If she wishes to relate the covers to the program topic, "The Religions of the World", the covers might have on them the hemispheres with the question, "What Are the Religions of the World?" Every committee should do its part in preparation for this meeting: the music committee planning well for worshipful, appropriate music; the social committee aiding in the decorating and being on time to greet old and new members as they arrive; the mission study, community missions, stewardship committees each coming with carefully made plans for enlisting each member's aid.

**Presentation:** Use for the devotion the Scripture and prayer suggestions given in the program outline. Urge the devotional leader to refer to Bible Study discussion (page 16). The program chairman might want to use the first topic "Peoples" and the first paragraph of the topic, "Non-Christian Religions of the World", as her introduction, then assign to six circle members the six religions to discuss and ask the adviser to close with the last topic "God's Message for All People". Or she might get better results by having a question and answer period, using the questions listed at the end of the program material. These questions would be assigned, of course, to various members two weeks in advance so each would have time to get her answer well in mind. At the meeting have the circle members participating to sit around a table and discuss in an informal way the question asked by the program chairman. Choose one for the last discussion who will be able to make a strong personal appeal for the accepting of individual responsibility toward the multitudes of the world who do not know Christ Jesus. Perhaps some teachers, nurses or other B.W.C. members served overseas recently and will speak from their experiences of world conditions and beliefs. (For program material see pages 20-28.)

### Suggested Change in W.M.U. Constitution

At the W.M.U. annual meeting in St. Louis, Mo., May 4-6, 1947, it will be recommended that the word *fifty* be changed to *sixty* in the third sentence of item 2-of article VI, effective with 1948 in commemoration of the 60th Anniversary of Woman's Missionary Union. The sentence would then read: "Each state shall be entitled to sixty delegates, including the vice-president".

## Program Plans

Prepared by Miss Betty Lou McNiel, Va.  
Student in Missions 151  
W.M.U. Training School, Louisville, Ky.

**Purpose:** To become better acquainted with the people who live in our world today; to realize that God's eternal message is for all the world's people; to help each individual to understand the different religions of the world to the extent that she can sincerely say as did D. C. Bickers:

"I am not selfish now about the God I own.  
I do not want a Little God who can compress  
His goodness into bounds of just one land alone,  
Who has a list preferred when His children He would bless.  
Oh, the God I know is color-blind;  
If yellow, red or black or white He never notices the skin.  
His blessings flow to give a light to every race that stumbles through the night  
To reach a remedy for sin".

**Publicity:** Make a poster upon which there is a picture of the globe showing the continents of North America, South America, Europe and Africa. Let the world represent a two-story house where all peoples are living together by drawing a roof, four windows (one in each continent) and a door. Have a girl in the costume of each continent peeping out its window, with a Chinese and Japanese girl standing in the doorway. An open Bible may be drawn beneath the globe representing the foundation of the house or God's message to the world. The topic—"The Eternal Message for All People"—should be printed at the top of the poster, with the date and time and place of the meeting at the bottom. These "globe houses" may be mimeographed to be used by individual circles for the cover of their year books or as a mimeographed program folder. Individual invitations may be in the form of open Bibles with topic, date, time and place of meeting. These may be made from black construction paper with Acts 17:26 (and other information) printed on them in white ink.

**Preparation:** Select eight people who can discuss the topics in an interesting manner. Assign their parts early in order that they might know them well. Select seven more people to dress in costumes representing the people who are typical worshippers of each religion discussed in the program material (pages 20-28) such as: the African worshipping bones, beads, rocks etc.; the Hindu with his mysticism; the Buddhist with his repulsive images; the Confucianist with his code of morals; the Moslem praising "Allah" and his prophet, Mohammed; the priest dressed in his robes and carrying his rosary and making the sign of the cross. If possible select a large group of young people to dress as the different types of people mentioned in the discussion entitled "People".

**Presentation:** The program may be presented in the form of living pictures with a reader and seven speakers. As the reader (standing to one side) gives the discussion on "People", those dressed to represent all types of people will gather on the platform or space set aside as the stage and then pass on. As each speaker discusses a different religion, the person dressed to represent that religion will appear on the stage and go through the forms of worship described by the speaker. The program will come to a climax with the topic "God's Message for All People". The person representing the Christian religion may be seated reading her Bible and then kneeling to pray for the peoples of the world after thoughtfully turning the globe (on the table beside the chair). At this point the members shall join her in prayer as some one prays that we may be faithful in delivering God's message to all people.



# PROGRAM MATERIAL

Mrs. C. D. Cressman, Tennessee

**THEME for YEAR: The World's People Today**

**TOPIC for MONTH: The Eternal Message for All People**

Hymn for Year: Hark! The Voice of Jesus Calling

Watchword for Year: "Go ye . . . and make disciples of all nations"—Matt. 28:19.

Permanent Watchword: Laborers Together with God—I Cor. 3:9

Bible Study—One God and One World—Acts 17:22b-31 (See page 16.)

Prayer that the programs of this year may help us to realize that God's eternal message is for all the world's people

Hymn—Christ for the World We Sing

People

Prayer that God may lay on our hearts the lost people of the world

Non-Christian Religions of the World

Animism

Hinduism

Buddhism

Confucianism

Mohammedanism

Catholicism

Hymn—We've a Story to Tell to the Nations

God's Message for All People

Prayer that we may be faithful in delivering God's message to all people

## PEOPLE

**P**EOPLE! People! People! People in the east, west, north and south! People on the mountains, on the plains, on the islands, in the jungles! People in cities, in towns, in villages, in the country! People in houses, in huts, in tents, on boats! People everywhere! Black people, white people, red people, yellow people, brown people! Young people, old people, rich people, poor people, literate people, illiterate people! People of all colors, all climes, all classes, all conditions! Two and a quarter billions of people in the world! People constantly coming into the world, people constantly going out of the world! So it has been since God placed two people in the world and told them to multiply and fill the earth with people.

A wonderful thing about people is that there are no two alike. A wonderful God it is who could make billions of leaves on the trees of the forests with no two alike, billions of snowflakes in the air with no two alike, billions of grains of sand on the seashore with no two alike, billions and billions of people from Adam until now and no two alike. How important then is each individual in the eyes of God, He who notes a sparrow's fall is interested in every person on earth. Jesus said, "The very hairs on your head are numbered". Such a thought makes us exclaim, "How wonderful is God!" And how wonderful are people that God should take such knowledge of them!

Though no two people are exactly alike, all people are alike in some respects. Why shouldn't they be? For God "hath made of one blood all nations of men for to dwell on the face of all the earth". As members of a family, all with differences

that set them apart as individual personalities, are yet alike in certain distinctive family characteristics, just so are members of the human family alike in inherent traits and tendencies. People separated by thousands of miles or thousands of years and even people of different nations are alike in their human nature.

All people are sinners. "All we like sheep have gone astray", said Isaiah. "All have sinned and come short of the glory of God", said Paul centuries later. No tribe of people, no individual except Jesus have ever lived without sin. The total depravity of the human race is a fact that nobody can deny. We see sin in ourselves and in everybody we know. We see the results of the sins of earth's people in the sad condition of the world today. War, crime, disease, poverty, jails, insane asylums—all are the results of sin.

All people are religious. Religion has been defined as "A belief in spiritual things". Such a belief is inherent in the human soul. All people have gods which they worship. All people believe in a life hereafter. All people have their conceptions of a spirit world. We doubt if there has ever been a real atheist in the history of the world.

The religions of the different people of the world are their effort to find a god to satisfy the longings of their souls. They want to worship, so seek an object of worship. They are conscious of sin and seek some way to rid themselves of its guilt. They believe in a life hereafter and are seeking some sort of satisfaction about the future home of the soul. Since so many people do not know about the true God, who through His son Jesus has solved all of life's problems both in this world and for eternity, they have made for themselves all kinds of gods and have worked out many forms of worship and all sorts of theories as to the expiation of sin and the future world. These gods and these forms of worship make the religions of earth's peoples.

Our program theme for the year is "The World's People Today". As we study the programs month after month we will be getting better acquainted with the people who live in the world today. We will learn of their characteristics, seeing how each race differs from the others. We will study about their religions, seeing in them all the human desire to find God and worship Him. And we will see the eternal purpose of God in Christ Jesus to seek and to save all who are lost.

## NON-CHRISTIAN RELIGIONS of the WORLD

**R**ELIGION is the greatest influence in the life of an individual or a group of individuals. Therefore before we begin the year's study of the different peoples of the world it is well for us to make a brief survey of the world's non-Christian religions. Thus will we be able to evaluate the influence of these religions on their inheritances, and this will help us to know better the world's people of today.

### Animism

Back of all pagan religions is Animism. Defined simply, Animism means the belief in spirits; but as seen in the worship of pagan peoples Animism is no simple thing. It includes the worship of many gods of many kinds and the practice of many strange and superstitious customs. It includes good spirits and bad spirits. It produces the worship of nature—animals, the heavenly bodies, trees, plants, thunder, lightning, rivers and mountains. Out of Animism grows the belief in witchcraft, magic and the evil eye. Indeed the motive which actuates Animism is not trust but fear. Discussing the Animist (in *Where Is He?*) Mrs. Beatrice Barnard Redwine says: "His mind is occupied with a thousand evil-minded spirits, imps and demons who would crush him if they could. His whole system of beliefs has as its base the fear of these evil spirits, and his whole life is a struggle to escape them". Often people in Africa will build a small house out in front of their home, place there food and drink, hoping that the devil will stop in that house to have his wants satisfied and so not enter their home.

A strange feature of Animism found in Africa is Fetichism. "A fetish is some natural object which is revered because it is supposed to possess supernatural power; something out of the ordinary as an odd-shaped rock, a bright bead, a claw, a bone etc. . . . Animists believe that the presence of the spirit makes the fetish a source of power. The fetish is treated as an object of worship, has offerings and prayers made to it. It is supposed to be like man, possessing personality and will; that it can feel and know the meaning of anger and resentment as well as gratitude and kindness".

Ancestor worship is rooted in Animism. To the pagan mind, after one dies he is freed of his physical limitations and is able to roam around as he pleases. But he still has physical needs—food, drink, clothing, weapons and he is still conscious and knows things. So the living worship him by placing gifts on his grave or by keeping an ancestral tablet in the home, before which gifts are laid.

Sometimes the Animist, not satisfied with the worship of a vague spirit, makes for himself an idol. So we find among pagan peoples all kinds of images, almost always ugly and repulsive, which the people worship with great devotion.

Along with the belief in many spirits, mostly evil, the Animists have a vague conception of a supreme spirit over and above all. But in their thinking this being is too exalted and too far away to be interested in them, therefore is not included in their worship.

There are about 175 million Animistic people scattered over the world, no continent being without them. The largest single group is found in Africa. One who has given much research to the religions of Nigeria says that the non-Christian Yorubas worship 401 gods and goddesses. In his study of thirteen of these he found "no word of love and no suggestion of anything that would be likely to inspire a follower to a higher standard of life".

We recognize that all Animism is the effort of untaught heathen peoples to find God. Miss Susan Anderson in *So This Is Africa* quotes a Yoruba girl, who had become a Christian, as explaining idol worship as follows: "Many who worship an idol are trying to find something that will help them to discover a power which is greater than their own. I knew that the idol I worshiped could not see and could not hear, but somehow I hoped that my worship of it would bring me aid from One who could help me. Now that I am a Christian, I know that I was trying to make that idol do for me just what Christ wants to do for me—bring me in touch with the great God". How eager we should be to tell every idol (or spirit) worshiper in the whole world that Jesus is the one who can lead to the God he is seeking.

#### Hinduism

Hinduism grew out of Animism and can still be classed as an Animistic religion. Unlike most religions no one person started Hinduism. It seems that many centuries (some authorities say 20 or 25 centuries) before Christ worshipers of ancestors and heavenly bodies became dissatisfied with their religion and sought to find something better. "Separating themselves from the world they gave themselves to serious meditation and found, they believed, certain conclusions which were higher forms of truth. They wrote these down and such writings constitute their sacred books today. These sacred writings present 'One Being' in all the universe. This 'Being' is the universe: everything is divine—nature, animals, people and even inanimate objects: therefore they worship various idols".

The Brahmins are the Hindu priests. According to Hindu traditions Brahma is god himself, the "One Being" of their sacred books; they also believe that the Brahmins, considered as holy men, sprang from his mouth and possess all wisdom. Through the centuries there have been reformers among the Brahmins, some who have studied Christianity and have come near the Christian truth. But there are evils of Hinduism so deeply imbedded in the lives of its advocates that it is difficult for them to come to a full acceptance of Christianity.

A great evil of Hinduism is the caste system. One born in a certain caste must stay there always. There is no social mingling of the castes and to marry out of one's caste is the unforgivable sin. The Brahmins constitute the highest caste and at the other extreme are the "untouchables".

A strange teaching of Hinduism is transmigration of the soul. It is thought that at death the soul comes back in another body—perhaps in some animal or in a man of another caste. On a man's manner of life depends whether he will be re-embodied in a higher or lower form. It is possible for a being to ascend from a worm to a Brahmin.

Another evil of Hinduism is the inferiority of womanhood and childhood. Education is denied all women. Little girls are often married before they reach their teens. The child widow becomes a slave for the rest of her life. Before the English government forbade the custom, child widows were often forced to kill themselves. In the transmigration of the soul it is thought that a woman must become a dog before she can hope to be a man.

Most serious of all the defects of Hinduism is the idea about God which it teaches. Mrs. Redwine describes this conception as follows: "All things evolve from God and are divine: therefore, nothing is bad; sin cannot be real, so there is nothing to be saved from. Coming out of this belief are vile, brutal and licentious practices in connection with their worship. . . . The history of Hinduism is the record of a long search for God, each new effort ending in failure".

India is the home of Hinduism and it is estimated that there are 80 million Hindus living there today. However, the religion has spread and there are in the world about 238 million Hindus. How pathetic that so many people are still seeking for God and have found nothing better than Hinduism!

#### Buddhism

Buddhism may be considered a reformed Hinduism. Its founder, Gautama, was born in India in the sixth century B.C. He was the son of an Indian prince and in his early young manhood gave himself over to the pleasures of the world. Then, dissatisfied with conditions in the world and seeing that Hinduism did nothing to improve them, he withdrew into seclusion and spent six years giving himself to penance and meditation. He came forth with a system of religious beliefs and a code of morality satisfying to his own mind. He began to teach his doctrines to others and soon made many converts. He was called Buddha, which means "The enlightened one", and the religion he founded is known as Buddhism.

The "Four Noble Truths" profounded by Buddha and which lie at the foundation of Buddhism are

- (1) Suffering or sorrow—all of life brings these
- (2) The cause of suffering—delight and desire
- (3) The cessation of sorrow—the abandonment of all desire and thirst
- (4) The way of deliverance—the "noble eight-fold path of right living, right feeling, right speech, right actions, right means of livelihood, right endeavor, right memory, right meditation".

Buddhism accepted the Hindu theory of the transmigration of the soul but repudiated the caste system. Where Hinduism acknowledged a trinity, Buddha recognized no supreme being. He gave to his followers no worship, no sacrifice, no prayer. However, it is impossible to have a religion without worship, so even in his life Buddha was raised to an exalted position and since his death supposed likenesses of Buddha have adorned many a heathen temple, the objects of the worship of millions of people. Thus has Buddhism become an idol worshiping religion. Though the moral ideals of Buddhism are high "it is stripped of any power outside of self by which man may attain his goal. It denies a creator, it denies the human soul: there is no sin to be saved from, no god to be saved to, no soul to be saved".

There are 170 million Buddhists in the world. The largest groups are in India and China. Buddhism conforms to its surroundings, so differs somewhat in the different countries. In late years there has been an inclination on the part of Buddhist leaders to imitate Christianity. In some places they hold Sunday-school and other services such as are held in Christian churches and have even dared to adapt some of our Christian music as they sing "What a Friend We Have in Buddha", "Onward Buddhist Soldiers" and other adaptations.

Buddhism cannot satisfy the longings of the human heart. Not Buddha but Jesus is the answer to the soul needs of these millions of Buddhist people.

#### Confucianism

Confucianism is a Chinese religion. It began with a great man, Confucius, who was born in China about 500 B.C. His mental ability was recognized even in childhood and he became a teacher when still a very young man. Also at an early age he began teaching a system of morals, to which he won many adherents. He wrote only one book which is included in the "Five Classics". His disciples drew up his teachings and sayings in what is known as the "Four Books", which with the "Five Classics" make up the nine canonical books of Confucius.

The teaching of Confucius has had and still has an immense influence in China, though he can hardly be said to have founded either a religion or a philosophy. Robert E. Speer said of him: "He was a poor man whose hands were clean of all corruption, upright in all personal and public relations, a seeker for truth and a believer in the absolute power of the truth". He taught a simple, plain code of practical ethics, remarkable for an almost total want of theology or creed.

Confucius made no pretense at divinity, had no thought of founding a religion and certainly did not expect to be worshiped. But the worshiping desire in the hearts of his followers led them to make this teacher an object of worshipful adoration. While ancestor worship existed before Confucius he approved it and such worship plays a large part in Confucianism.

Confucius was a great, good man but nothing more. There is nothing in Confucianism to satisfy the deep longing of the human soul to find a god worthy of worship.

#### Mohammedanism

Mohammedanism seems the most tragic of all the world's religions. It is most tragic because it arose after Christianity, because it originated in the same part of the world where Christ spent His earthly life and because its very existence tells a story of Christian failure.

Mohammed was born in Mecca, Arabia, in 570 A.D. He was an only child, orphaned at the age of six and reared by an uncle. While he was young he became burdened with the problems of life and sought to find a way of peace. He was fond of solitude and spent much time in the desert in meditation. The heathen religion of the Arabs failed to satisfy the longings of his soul. He knew something of the Hebrew Scriptures and soon came to the belief in one God. At one time he visited Syria and there came in contact with Christianity. But the Christian churches of Syria had become so degraded and corrupt that he found nothing in their Christianity to answer his quest for truth. If the Christians of Syria had been faithful witnesses for Christ, Mohammed would probably have been won to Christ and his religion would never have existed to curse earth's peoples.

At the age of forty Mohammed claimed to have a divine revelation. He said that the angel Gabriel appeared to him commanding him to go forth as a prophet calling people to believe in the one true God. As he went forth to proclaim this truth, Mohammedanism was born. We call the religion by the name of its founder but its adherents choose to call it Islam which means "Submission to the will of God". Another name for them is "Moslems" which means "Believers". The whole Mohammedan religion is founded on the declaration: "There is no God but one God

(Allah) and Mohammed is His prophet". Mohammed claimed a revelation higher than Christ and taught a fatalism that left man little to hope for or to strive for.

At first Mohammed seems to have been a good, upright man but his latter years were marked by licentious living. After the death of his first wife he married again and again until he had eleven wives and many concubines. He required morality of his followers but claimed that God allowed him privileges not granted to others.

After Mohammed's death the revelations he claimed were collected and printed in one volume called the "Koran" which is the Mohammedan Bible. A religion, started by a man who was a selfish reprobate and based on the false declaration that Mohammed was a prophet, could not but be a curse to the people who followed it. It degrades women. It corrupts character. It causes political degradation. It is a great barrier to the advancement of Christianity. A notable convert from Mohammedanism in India said: "I found nothing in Mohammedanism from which a man might hope though I searched for it earnestly. Not the slightest spiritual benefit does a man get. He remains fast held in the grip of darkness and death".

There are today 280 million Mohammedans in the world. Mohammedanism is the prevailing religion of Arabia, Palestine, Syria, Turkey and other Asiatic countries. There are millions of Mohammedans in China, and it is estimated that they are 80 million strong in India and 80 million strong in Africa. These millions may believe in one God but they cannot find Him through a false prophet.

#### Catholicism

It may seem strange to some to include Catholicism in this discussion of non-Christian religions. They may ask: "Is not Catholicism a form of Christianity?" The answer is: "Yes, but so distorted a form that it is almost as non-Christian as pagan religions". We believe that it is possible for a Catholic to be a Christian but, if he is, it is because as an individual he has accepted Christ as his Savior and not because of the teachings of Catholicism which are absolutely contrary to the teachings of God's Word. The vast majority of the world's Catholics both Roman and Greek Orthodox know nothing of Jesus as a Savior from sin. If this be not true then much of our southern Baptist missionary work is not needed, for in twelve out of our twenty foreign mission lands the majority of the people are under the influence of either Roman or Greek Catholicism, and at least two-thirds of our home mission work is among Catholic peoples.

Catholicism is non-Christian because it does not teach the Christian way of salvation. According to the Catholic belief, not by faith in the Lord Jesus but by the administration of the sacraments are men saved. A person receives salvation when a little water is sprinkled on his head by the priest, and to keep this salvation he must partake of the bread and wine of the eucharist believing that when blessed by the priest these elements become the actual body and blood of Jesus. Salvation is never completed in this life, and even after death a soul must stay in purgatory until, through the prayers and gifts of his loved ones, the priest is persuaded to purge him of his sins and to gain his final entrance into Heaven.

Catholicism is non-Christian because it denies to the individual the right to approach God through Jesus. Between the individual and Jesus is the priesthood. Confession of sin must be made to priests, not to God. Forgiveness of sin comes through priests, not through Jesus. That the priests are often immoral men does not help this situation. At the head of the priesthood is the pope, supposed to be Christ's representative on earth. He is called "God upon earth", the "Vicar of Jesus Christ" and by other near-divine titles. In the opinion of Catholics he can commit no sin and his words and opinions are infallible.

Catholicism is non-Christian because it is idolatrous. Instead of the simple worship of God in the name of Jesus, Catholics are led to worship the Virgin Mary, saints, images and icons. Mary is the Catholic goddess and the functions of the living.



Christ are assigned to her. In Catholic lands every town and almost every home has its patron saint. The worship of these saints is surrounded with superstitious beliefs resembling paganism. Miss Eva Inlow, who has had opportunity to observe Catholicism in Cuba and in the southwestern part of our country, writes: "In Louisiana, in New Mexico, in Texas, in Cuba, in Arizona and wherever Roman Catholicism has had unrestrained hold, the niche cradling an image and flanked by burning candles becomes a shrine for the entire family. In purses, around necks, pinned to garments, pasted on the dashboards of automobiles one finds images whose owners are serenely confident that a piece of metal or a scrap of paper or cloth can bring coveted protection". Is this any better than the fetishes of Africa?

Catholicism is non-Christian because it keeps people in ignorance of the Bible. Catholicism could not live long in the light of the open Word. Even many of the priests are ignorant of Bible teaching. A missionary to Argentina says: "It is safe to say that not one Roman Catholic out of a thousand would ever have seen a Bible but for the protestant missionary movement".

There are 460 million Catholics in the world. A large percent of these are in lands where southern Baptists have missionaries—in South America, in Europe, in Mexico, in Cuba and on some mission fields in the southland. One of our missionaries to South America speaks of these millions of Catholics as follows: "Millions seeking God and finding Him not! Multitudes asking of each other and of their priesthood 'Where is He?' The answer is an evasion and a swindle. The worshipers come in all earnestness with their offerings and go away nurturing their delusion. Yet their hearts know no peace. They find no salvation because Jesus the Savior is hidden behind the saints and idols and ritual of a dead church".

#### GOD'S MESSAGE for ALL PEOPLE

**A**LL the world's people are seeking for God. From the study of the world's non-Christian religions we see that the world's millions have not found Him. But a glorious fact is that God is seeking all people. God is the God of all men. His eternal purpose in Christ Jesus includes every creature. His Son is the Savior of the world without racial or social discrimination. His message of salvation is for whosoever believeth.

The nature of God makes Him God of all people. He created all people, therefore they are His. He is love and therefore must love all of His creatures. His holiness and justice demand punishment for all sinners, but His mercy has provided a way whereby all may be forgiven. To think that He is partial and does not include all people in His love would be to make Him imperfect and therefore not God.

That God's love is for all people is the message of His Book. From Genesis to Revelation we see the universalism of God's plan of redemption. He called Abraham that through him all the families of the earth might be blessed. He chose and nurtured Israel that they might be a kingdom of priests to interpret to the world the love of God. He said of Israel: "I will also give thee for a light to the gentiles, that thou mayest be My salvation unto the ends of the earth".

The Old Testament is full of expressions of God's concern for all people. He said: "Look unto Me, all ye ends of the earth, and be ye saved". The psalmist wrote: "All the ends of the earth shall remember and turn unto Jehovah, and all the kindreds of the nations shall worship before Thee". Solomon prayed at the dedication of the temple "that all the people of the earth may know Thy name, as do Thy people Israel".

The New Testament certainly teaches that God's eternal message is for all people. Jesus came as a universal Savior. The angels who announced His birth proclaimed that the good tidings "shall be to all people". Jesus gave a brief statement of God's purpose when He said: "For God so loved the world (all the world's people) that He gave His only begotten Son that whosoever (any of the world's people) believeth on Him should not perish but have everlasting life". Jesus commanded His

disciples: "Go ye into all the world and preach the Gospel to every creature". Paul, writing to Timothy, spoke of God "who would have all men be saved and come to the knowledge of the truth". John, in the Revelation, saw an "angel flying in mid-heaven having eternal good tidings to proclaim unto them that dwell on the earth and unto every nation and tribe and tongue and people". And again he saw, standing before the throne and the Lamb, arrayed in white robes and with palms in their hands "a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues".

Yes, God's eternal message of salvation through faith in Jesus is for all people—for the Animist with his many useless gods; for the Hindu with his mysticism that leaves him in a maze of doubt; for the Buddhist who has only repulsive images to worship; for the Confucianist with his code of morals but with no power to follow it; for the Moslem with only a reprobate imposter to lead him to God; for the Catholic whose sacraments, priests and image worship have hidden God from him—for all of these God planned the way of salvation and to all He says, "Whosoever shall call upon the name of the Lord shall be saved". But we ask: "How then shall they call upon Him in whom they have not believed and how shall they believe in Him whom they have not heard and how shall they hear without a preacher and how shall they preach except they be sent?"

That is where you and I come in. We are stewards of God's grace. We are messengers of His salvation to all people. They cannot know the way to God unless we show them. They cannot be saved unless we tell them of Jesus. They cannot share in God's love unless we deliver to them His eternal message.

God loved the world and sent His Son  
To show His love for everyone—  
For all people.

His wondrous plan of saving grace  
Is for the lost of every race—  
For all people.

To us is given the command,  
"Go ye to those of every land—"  
To all people.

"Go ye and give the Gospel true  
To those of every race and hue"—  
To all people.

The Master's word we must obey  
And show the blessed Gospel way—  
To all people.

#### QUESTIONS for REVIEW and DISCUSSION

1. Discuss the statement, "All people are sinners".
2. Discuss the statement, "All people are religious".
3. Tell something of Animism.
4. Discuss the evils of Hinduism.
5. Why does Buddhism fail to satisfy the longings of the human heart?
6. What is Confucianism?
7. Tell something of the life of Mohammed and of the religion which he founded.
8. Discuss some teachings of Catholicism which are not Christian.
9. How does the nature of God prove that His message is for all people?

10. --Give Bible passages proving that God's message is for all people.
11. What is our responsibility toward the multitudes of the world's people who do not know God's eternal message?



#### REFERENCE MATERIAL

The following list of reference material is the chief source used in the preparation of foregoing program, and credit is hereby given for facts and suggestions derived therefrom as well as for matter quoted in whole or in part. Further interesting help may be found in this listed material. As to leaflets see "Changing Ways for Changing Days" on this page.

The Window of Y.W.A.	—World Comrades
Ambassador Life	—State Denominational Papers
Southern Baptist Home Missions	—The Commission
All the World in All the Word	.....Dr. W. O. Carver
Missions in the Bible	.....Dr. J. B. Lawrence
Where Is He?	Beatrice Barnard Redwine
So This Is Africa	.....Susan Anderson



### Changing Ways for Changing Days

THE time was when program material for missionary meetings was found almost entirely in tracts. Each program chairman built her program as best she could. As the years have passed the scope and number of missionary magazines with skillfully written programs and articles have increased. Leaflets serve best now as "an occasional piece". Beginning with 1947 the W.M.U. Literature Department will discontinue listing several leaflet titles for each month's program topic.

The new plan offers a 25c packet containing one play or pageant and not less than five leaflets assorted to fit the topics for three months. The packets will be made up for four consecutive quarters and leaflets from one quarter cannot be mixed with those from any other quarter. The packet for the first quarter will contain material for January, February and March; the second quarter will be for April, May and June; and so on for the rest of the year. In ordering, send 25c (not currency) and ask for

Quarterly Supplemental Helps for W.M.S. Programs  
W.M.U. LITERATURE DEPARTMENT  
1111 Comer Building, Birmingham 3, Ala.

#### Editorial (Concluded from Page 3)

sending of clothing and food concentrates to suffering Baptists overseas. The clothing must be clean and immediately usable; the weight of any package is unlimited but postage, expressage or freight charges must be fully prepaid. Send all such to Southern Baptist World Service Center, c/o Rev. Clovis A. Brantley, 740 Esplanade Avenue, New Orleans 16, La. A European Baptist preacher on pastoral visits to his scattered people poignantly said: "Hunger is a comrade at every step".

An added urge to resolve with the New Year to obey Christ's commands, such as to pray and give, is that by commencing right one not only proves but also possesses the power generated by "a good ready". The habit of such obedience will constrain others to do likewise, will be a heritage to your young people and will be more constantly confirmed if the verse from Deuteronomy (5:24) is regularly recalled.—Kathleen Mallory

## Our Young People

Miss Juliette Mather, W.M.U. Young People's Secretary

1947 brings our Y.W.A. Fortieth Anniversary. We pray that it may be a year of re-invigoration for Y.W.A.'s. Our tangible goals are to be achieved by the end of the sixtieth anniversary of Woman's Missionary Union; some will be reached by the close of 1947.

- 40 Anniversary
- 400 Net gain in Y.W.A. organizations
- 4000 New titheers
- 40000 Window of Y.W.A. subscriptions
- \$400000 Gifts through Cooperative Program and three offerings (non-local gifts)

Let every W.M.S. president, every W.M.U. young people's director, every Y.W.A. counselor and member read the plans set forth in *The Window of Y.W.A.* for January and subsequent months, then join in prayer and earnest effort to achieve well for the Lord.

To better evaluate the work of the past forty years and plan for the future, we are eager to know how Young Woman's Auxiliary has influenced its members. Will you take a few moments for the sake of the Master and missionary education to study these questions carefully? Then write out your Y.W.A. recollections including your answers and mail to Miss Juliette Mather, 1111 Comer Building, Birmingham 3, Ala.

Where and when did you belong to Young Woman's Auxiliary? Was it A-1? How frequently did the Y.W.A. meet? And when? Have you been or are you a Y.W.A. counselor?

Have you been a subscriber to *The Window of Y.W.A.*? When? What did you like best about it? What would you change about it?

What were the benefits you received from Young Woman's Auxiliary?

What can be done to increase the usefulness of Young Woman's Auxiliary to each church? To each member?

Did you ever go to Y.W.A. camp or houseparty in your state? To Y.W.A. Camp at Ridgecrest? When? Of what value were these experiences? What was good in the program? What would you suggest to improve programs for such gatherings of Y.W.A.'s?

What are you doing for the Lord now? What is your daily occupation other than home-making? Have you ever been gainfully employed? If so, in what work?

What community missions did you enjoy most in Y.W.A.? Are you a titheer? Did Y.W.A. help you to become a titheer? What mission book have you read in the past six months?

If you were never a member of Young Woman's Auxiliary, have you observed its value or its weaknesses in the life of any church or young woman?

Will you consider this a personal request to you and send us your helpful replies and comments, please? Thank you!

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The opening of another college year last September brought to light the fact that there is a new influx of foreign college students into the United States. We learn that there are now 10,445 students from 99 countries in 738 institutions in our country: Canada leads with 1612 and China with 1298. The Woman's Board of Missions of the Reformed Church has loaned Miss Doris Wells, on furlough from India, to visit college campuses and organize local community groups "for friendly ministries to these youthful foreigners". We wonder with which phase of American life these students will be most impressed.

## S.B.C. Coordinated Denominational Activities for 1947

### First Quarter—January—Program Month

- (1) Cooperative Program Emphasis
- (2) Student Life-Enlistment Day, January 19
- (3) Church Schools of Missions
- (4) Southwide Simultaneous Associational Sunday-school Meetings, January 21

### February—Stewardship Month

- (1) Baptist World Alliance Sunday, February 2
- (2) Stewardship Sunday, February 9
- (3) Student Evangelistic Week, February 9-15
- (4) Y.W.A. Focus Week, February 9-15

### March—

- (1) Home Missions
- (2) W.M.U. Week of Prayer for Home Missions and Annie Armstrong Offering, March 3-7
- (3) Home and Foreign Mission Day in Sunday-school and Offering, March 30
- (4) Training Union Study Courses

### Second Quarter

#### April—

- (1) Training Union Youth Week in the Churches, April 6-13
- (2) Relief and Annuity Board (and Offering for the Relief of Aged Ministers)
- (3) Christian Literature and Church Libraries
- (4) Sunday-school Training Courses

#### May—

- (1) Christian Home Week, May 4-11
- (2) Hospital Day on Mother's Day, May 11
- (3) Sunbeam Focus Week, May 11-17
- (4) W.M.U. Annual Meeting, May 4-6
- (5) Southern Baptist Convention, May 7-11

#### June—

- (1) Vacation Bible Schools
- (2) Ridgecrest—State Assemblies and Camps
- (3) Christian Education Day (Preferably June 29)
- (4) Radio—The Baptist Hour

### Third Quarter

#### July—

- (1) New Orleans Baptist Theological Seminary
- (2) Ridgecrest—State Assemblies and Camps
- (3) Student Volunteer Summer Service
- (4) Baptist World Alliance, Copenhagen, July 29-August 3

#### August—

- (1) Southwestern Baptist Theological Seminary
- (2) W.M.U. Young People's Organizations
- (3) Ridgecrest—State Assemblies and Camps
- (4) G.A. Focus Week, August 10-16

### September—

- (1) Southern Baptist Theological Seminary
- (2) W.M.U. Training School
- (3) W.M.U. Season of Prayer for State Missions and Offering
- (4) Training Union Study Courses

### Fourth Quarter

#### October—

- (1) Student Join-the-Church Day (Sunday Following College Opening)
- (2) Layman's Day, October 12
- (3) State Mission Day in Sunday-school and Offering, October 26
- (4) Sunday-school Training Courses

#### November—

- (1) Every-Member Canvass
- (2) Church Schools of Missions and Stewardship
- (3) State Papers and Missionary Magazines
- (4) R.A. Focus Week, November 9-15
- (5) Orphanage Day and Offering

#### December—

- (1) Foreign Missions
- (2) W.M.U. Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering, December 1-5
- (3) Southwide Simultaneous Associational Training Union Meetings, December 8
- (4) Every-Member Canvass (Completed)
- (5) Student Night at Christmas, December 28

*At some time during the year, emphasize the service to all types of southern Baptist work, at home and abroad, which the American Bible Society renders by supplying the Scriptures, without profit and often below cost, and explain its need for contributions from the churches.*

### State Executive (or Corresponding) Secretaries: State W.M.U. Headquarters

Mrs. R. S. Marshall	401 South Perry Street, Montgomery 2, Ala.
Mrs. Milton E. Cunningham	384 N. 1st Ave., Phoenix, Ariz.
Mrs. C. H. Ray	209 Radio Center, Little Rock, Ark.
Mrs. W. C. Howell	243 Holland Building, Fresno, Calif.
Mrs. Carleton M. Long	4441 Yuma St., N.W., Washington 16, D. C.
Miss Josephine Jones	207 Rogers Building, Jacksonville 2, Fla.
Miss Janice Singleton	Baptist Building, 291 Peachtree Street, N.E., Atlanta 3, Ga.
Mrs. John Hathaway	211½ South Illinois Avenue, Carbondale, Ill.
Miss Mary Winborne	127 East Broadway, Louisville 2, Ky.
Miss Hannah E. Reynolds	Box 12, Shreveport 80, La.
	307 Professional Building, Baltimore 1, Md.
Miss Edwina Robinson	Box 530, Jackson 105, Miss.
Mrs. C. M. Truex	1023 Grand Avenue, Kansas City 6, Mo.
Miss Eva Inlow	Box 485, Albuquerque, N. M.
Miss Ruth Provence	214 Recorder Building, Raleigh, N. C.
Mrs. Bill V. Carden	223½ West First Street, Oklahoma City 2, Okla.
Miss Vonnice Lance	1301 Hampton Street, Columbia 29, S. C.
Miss Mary Northington	149 Sixth Avenue, North, Nashville 3, Tenn.
Mrs. R. L. Mathis	302 Baptist Building, Dallas 1, Texas
Miss Blanche Sydnor White	1 West Franklin Street, Richmond 10, Va.
W.M.U. Headquarters	1111 Comer Bldg., Birmingham 3, Ala.

# Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

With "The Eternal Message for All People" as the W.M.U. topic of study for the month the following prayer of an African school boy in northern Rhodesia, quoted in *World Dominion*, may help us to realize what the "Eternal Message" can mean to troubled lives in any part of the world in search of peace. A missionary had asked a class of boys each to write a prayer suitable for use after receiving communion and this is one: "I feel my heart has stopped fluttering and wandering from place to place like a hungry dog, for You have come to stay in me and I in You. . . . Therefore, Father, as You are in me, I pray that I may go forth to my work with You as guide. Be in front of my thoughts so that, whatever it is that I may do, it may be righteous in the face of men. O Jesus Christ, Fountain of Life! Amen".

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A recent copy of the *Watchman-Examiner* calls attention to the concluding words of Patrick Henry's will which were as follows: "There is one thing more I wish I could give you. It is the religion of our Lord Jesus Christ. With it—if you have nothing else—you could be happy. Without it, though you had all things else, you could not be happy".

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The editor of *Missions* commenting on the new department of religion at Yale University speaks of it as one of the few hopeful signs of the times. A committee of ten appointed by the president to study the university's postwar role in religion reported: "Religion is so important an aspect of human life that no university is doing its duty without offering the best available instruction in this field and, since Yale is committed to unprejudiced study of man's problems, it must believe that a study of prayer, faith and works will be no less profitable than a study of economics, history or agriculture".

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We have read that in a recent poll 250,000 members of the American Federation of Labor United Auto Workers' Union were asked what they considered the "best safeguards to world peace". Ranking highest in number of replies were "return to religion", "tolerance", "better understanding among men". Political and military safeguards such as the U.N. or a military machine always on guard ranked considerably lower in the voters' estimation.

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From *World Outlook* we learn that five young women, missionaries and daughters of missionaries, all students at Scarritt College (*Methodist*) Nashville, Tenn., will assist Dr. Frank C. Laubach in the translation of the book *The Life of Jesus* into 40 languages. This book is one of the texts used by Dr. Laubach and the World Literacy Committee in teaching illiterates to read through the medium of pictures and phonetic charts.

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Of Korea, once the joy of mission workers because of the wonderful response of the people to the Christian message, a correspondent of *The Church Times* writes: "Dilapidated, undisciplined, confused, dazed and leaderless is the state of the Christian church in Korea today. It has come out of a period of oppression under the Japanese and of five years without the presence of foreign missionaries in the country, with its morale tottering and its ranks divided on the collaborationist issue". From another source we read of the strong pressure being put on Korean Christians in the Russian zone to join the Communist Party.

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"And this Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations"—*Matthew 24:14a*.